

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.

John 10:11

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Rev. Josef B. Haave, Rose Valley, Sask.

No. 14

EIGHTH SUNDAY AFTER TRINITY

WE ARE DEBTORS.
Epistle Romans 8:12-17.

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:12-13.

A Christian is a debtor. He owes to live his life for a different purpose, and in a different manner, than the unregenerated person. A Christian still has his old nature, the flesh, which cannot be converted. It has sinful lusts which it wants to satisfy. But we are not in debt to the flesh. It is wrong to reason that if a thing is natural, it must also be harmless, or permissible in the sight of God. Not so, however, the lusts of the flesh must not be fulfilled. "For if ye live after the flesh, ye shall die." The child of God must not live a life pleasing to the flesh. Our sinful nature wants to lead us away from God. "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption." Gal. 6:7-8. There is a law of consequences in the moral and spiritual realm. Whatsoever a man soweth, that shall he reap. The flesh is doomed to death, if we live according to its desires, we shall die.

The Christian life is a warfare in which there must never be a truce. Justified by faith in the Crucified One, we must live for Him. Our debt is not to the flesh, but to the Spirit, or to God. Just as assuredly as a life according to the flesh will lead to defeat, and to the death of the soul; just as definite is the promise, "if ye through the Spirit do mortify the deeds of the body ye shall live." A sanctified life is a Spirit-directed life. We cannot take up the battle against sin in our own strength. God does not expect the impossible of men. We are not justified by faith and sanctified by works. That would be a return to "the weak and beggarly elements." No, through the Spirit, we must put to death the deeds of the body. The body is here spoken of as an instrument of sin. Yet it is not the body that we should put to death. A long life may even be the reward of godliness. It is the sinful practices of the body that must be put to death. This is done through the Spirit, by the weapons of the Spirit. The sword of the Spirit is the Word of God. Eph. 6:17. By using the Word of God, permitting it to dwell in our hearts, the deeds of the body will receive a less prominent place in our life. The Spirit will put to death the deeds of the body, and we shall live. God promises us eternal life. "If children, the heirs; heirs of God and joint-heirs with Christ. If so be that we suffer with him, that we may be also glorified together." Suffering is not a condition, but an unavoidable consequence of a truly Spirit-guided life.

Help me, O Lord, to live for Thee, even through suffering! Amen. J. P.

Thy Will

"Man is in conflict with destiny. We pray, 'Thy will be done,' striving to reconcile ourselves to final defeat by death." — Blanche Colton Willings in Short Story Writing.

We pray "Thy will be done"—yes, so we do:
We pray, and then our hearts and lips are still.

Oh, do not think defeat is in that prayer,
Or death the end to which we bow our will.

"Thy will be done"—that great eternal will
Transcends in Time and Space the will of man.

"Thy will"—because we long to conquer death

And in that Will and Power know we can.
—Contributed.

A RENDEZVOUS DIVINE

When evening shadows steal across the sky,
When work is done and troubles of this day are o'er.

I have a rendezvous to keep,
A rendezvous not called or made by human hand;
This meeting place I'll tell you of,
O child of love and mercy
For only you, and you alone can know
and understand.

Today I've walked the way with steady footsteps,
Because of memories of my rendezvous last-night;
And now again when evening shadows lengthen
He calls again, He calls in pleading tones so tender,
This loving call I cannot disobey.
Because I know He'll take the cares and burdens
And tell me how He bore them all the way.

Alone among the trees in lonely longing
I wait for Him; Lord whom my life hath blessed.
With open Book I wait, there comes a Holy Presence;
Unutterable words; I lie exposed before Him.
I find no words to tell Him of my sin, my feeble love.
Ah, friend I have no need He knows: I plead forgiveness.
His birth, His life, His death was meant for this.

In loving tender tones He draws me nearer.
I follow Him throughout the hills and plains of Galilee.
Oh Heavenly love, He heals the sick, the maimed the heavy hearted.
"For everything", He says, "my grace, it will abound,
If you would love and follow Me, keep My abiding presence,
Take off your shoes, the place whereon you stand is Holy ground".

Take off your shoes — nothing in my hand I bring.

PALMER OLSON,
Prince Rupert, B.C.

CULTURED SINNING

A. M. Mannes, Jackson, Minn.

This modern age has attempted to revise the whole plan of man's relation to his God. Man has plugged his ears so as not to hear the words of authority from the Ruler of all mankind. It is deemed childish to give heed to the law as embodied in the revelation of God. Defiantly modern man asks, "Who is this God that I shall obey I do not know Him and have no intention to yield to His mandates. The law of Moses is too old and too outmoded!" Thus we hear it boasted on the streets; it appears in the press; it is heralded on the screen; it is taught in many institutions of learning; it is sugar-coated in the fair speech of some pulpits. But they are only variations of the major chord, "Hath God really said?"

The moving purpose behind all this brushing away of the law of God is man's desire to live his life as he pleases. In society he purposes to take the "not" out of the law and put it into the creed. Modern pleasure-seeking is based on such a procedure. well as his desire to rule by force, cannot be satisfied if there is a God who will enforce the law. He must, accordingly, be set aside, ignored, and even banished from man's abode. His presence — the mere thought of Him — makes the sinner too uncomfortable.

There is also a refined manner of

Final Arbiter

Frieda Martini Buchen

Oh, read the azure book of high;
The lofty, holy pages
Reveal in flaming syllables
The message of the ages:
As heaven's eternal vault is higher
Than mortal plane,
The Father's quenchless love and power
Are not in vain.
In spite of all degrading wars'
Abysmal sin,
THE FINAL ARBITER IS GOD!
His right will win!
His kingdom come, His will be done,
His peace prevail!
The heavenly herald's prophecy
Can never fail!

setting aside claims of God and living to the lusts of the flesh and the pride of life. Those who represent this manner of life want to be in decent society; they desire to rate in the church and the community; but the self life is very much in evidence. Publicly they will confess the Lord Jesus in common with the church, but in secret they will be so vile that speech cannot describe it. This is sometimes called culture or refinement, but it has a pretty thin veneer. There is no intention to have the Lord transform the life or cleanse the heart. They purpose to conform to this world instead of being transformed by the renewal of the heart. They make common cause with the world in sin, but have the lives screened by darkness or secrecy. They profess to know the Lord, but in deeds they deny Him. In the language of Paul, "It is a shame even to speak of those things that are done of them in secret."

Veneered culture is too much represented in the church of today. It wants to be recognized to sit in the seats of authority. It desires to be flattered, and will do a great deal of church work, if not spoken to in the spirit and the words of the Word of God. It shrinks from the plain Biblical speech, because it cannot stand the light of the law or "the eyes of Him with Whom we have to do." If spoken to as sinners, they resent it. At best they have covered themselves with a cloak of self righteousness, but it does not cover sin. Their sinful lives can be detected by God Who knows it all as well as by men who have spiritual vision and the keen sense of discernment of right and wrong. The veneer wears off; then any one with eyes to see can judge the hypocrisy of him who walks in darkness but occasionally comes into the light.

The Lutheran Messenger,
Jackson, Minnesota.

Farmer Frank

(Suggested by W. A. S.)

"Come on along to the show," said John Careless to Farmer Frank and his family one evening. John was walking to town in the warm evening hours, and stopped at the Frank home for a chat.

"No, thank you", said Farmer Frank. "I don't care to go to the show anymore. My parents made me go all the time when I was small."

"That's a silly reason," said John Careless.

"I know it is," said Farmer Frank. "But isn't that what you told me when I last invited you to go to church? It's a silly reason. It will seem still more silly on Judgment Day."

—The Childrens Hour.

"I believe a knowledge of the Bible without a college course is more valuable than a college course without a Bible." —William Lyon Phelps—Christian Digest.

TOPICS OF INTEREST

SELF - ANALYSIS

We live in an age when we know a great deal about many things. Almost every believable thing has been examined, studied and analyzed. Buy a product at the store and you will probably find printed a table showing just what that product contains and not so seldom a chart giving the exact proportion of every constituent down to the hundredths of a percent. Each constituent has been carefully studied so that its properties and its effects are known. All is for our good and should help us to evaluate it rightly and use it wisely.

How profitable it would be for us is we would also examine ourselves — analyze our thoughts and our motives. Suppose we paused every morning to examine our thoughts and plans for the day and the motives behind them. Would it not help us find the right road and so prevent errors and regrets and the need of backtracking? Suppose we sat down in the evening to look over the life we have lived that day. What would an analysis of contents show? Would we be proud of them — satisfied with them — anxious to show them to others?

But we are so busy with things that we neglect our soul. And when we do take a look at ourselves it is too often through the rosy-tinted glasses of our own conceits so that we never get to see ourselves as we really are.

We need to see ourselves as God sees us. What we need to use in selfanalysis is His Word. "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and it is a discern-er of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with Whom we have to do." Let God do the analyzing and give you a true knowledge.

Nothing is more important than spending a few minutes with Him in the morning to get the right perspective, and again when day is over to let Him analyze and evaluate your record for you. The analysis of contents may shock you, but let us hope that it will also lead you to a confession and repentance of sin. That opens the way to His forgiving love in Christ, sweet rest in Him, and a better life for tomorrow. "Take time to be holy, the world rushes on; spend much time in secret with Jesus alone, by looking to Jesus, like Him thou shalt be; thy friends in thy conduct His likeness shall see." A. K. H.

The Value of a "Good Forgettery."

Forgetting those things which are behind (Phil. 3:13). A wise old Negro woman once said, "Mos' folks crave a good memory; me, I 'jus' wish I had a good forgettery." A good memory is a fine thing to remember good things, but a "good forgettery" keeps us from remembering slights and grudges.

Lord, help us to forget all long-past wrong, And bitter pain that was so hard to bear; In penitence the fault hath been confessed And we have pardoned it.

So let us spare Ourselves the memory, and thereby live The richer; we forgive—let us forget.

—From the Quiet Hour. Sent by Helen Palmer, Brooklyn, N.Y.

Weather Vanes

Some persons are like weather vanes; they show which way the wind blows; but others are like mountains; they determine which way the wind should blow. Temperance people are a mountain range and Prohibition legislation the loftiest of its peaks. —Frances E. Willard.

The SHEPHERD — HYRDEN

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BOWED HEARTS

We have recently closed another Camrose Week. Before this issue reaches the readers several Bible Camps will be in the past. The District Luther League will perhaps be in session. In all these gatherings the Word is brought forth. One wonders how much of the Word is retained! One wonders how much of sincere reception of the Word in the hearts! One wonders if there were bowed hearts when there were bowed heads!

Is not our greatest responsibility to bring people to the Word? Should not our efforts and prayers be directed to send people home to their Bibles after our meetings close? God give us bowed hearts!

— V.

COLUMBIA MISSION NEWS

In a letter from Pastor Gerhard Ostrem we read the following:

"We are now making arrangements to leave on furlough and we ask your prayers for all involved in going. If nothing prevents itself to hinder us, we have hopes to be in U.S. the latter part of July of the first part of August. Pray for the continuation of the work here and where we have been. May God work His will and way from day to day."

PLANNING AND FINANCING THE NEW CHURCH BY DR. MARTIN ANDERSON,

Published by Augsburg Publishing House,
Minneapolis, Minnesota

In broad outlines this book sets forth factors that often determine whether the undertaking and building of a new church shall prove a success. Thus this book is a valuable contribution.

The book contains three divisions: Parts one and two, Planning and Financing the new church. Part three contains forty-one illustrations of churches and ground plans. Various styles of architecture are beautifully set forth.

There are some apparent weaknesses. Parts one and two of the book are very "sketchy". In part three the small rural churches, of which there are a great number, receive very little attention. The new churches of tomorrow will not all be large churches. Suggestions for the small church building is much needed. Then it is most regrettable that very little information is given for planning the educational "core" of the edifice. This phase of church building will fill a large place in tomorrow's new church.

This reviewer is of the opinion, however, that this book fills a definite need, and that it will most certainly prove helpful for planning a practical, churchly house of worship.

— Albert M. Vinge.

MISSIONARY AVAILABLE

Missionary Palmer Anderson and family are at present at their old home at Tofield, Alberta. Rev. Anderson intends to spend about three months during summer and fall travelling in the Canada District in the interest of Foreign Missions. Those who would like to have a visit by Missionary Anderson are asked to communicate with him directly at Tofield, Alberta.

Iver Iversen.

Josef is still at Rose Valley, Sask. Send your renewal to him.



Mr. and Mrs. Ole Finstad

At the home of Mr. O. J. Berg, Mr. and Mrs. Ole Finstad were honored on May 26th. This was their Golden Anniversary.

There were thirty guests present, seated at lovely-set table centered with a large three-tier wedding cake. A turkey dinner was served. Many relatives were present including a nephew Wallace Frederickson and wife from Fernie, B. C. and a niece Mrs. B. H. Shellas of Portland, Oregon.

A golden tea service was presented to the couple from those present, and three dozen roses came from nephews and nieces who could not be present.

The Lutheran Hour

The listening friends of The Lutheran Hour have been very generous with their gifts this season, and it is because they have been so very kind that we have been able to continue to preach the Gospel message to all who will listen. Here is the final list of contributors.

The following sponsored one broadcast in memory of Joyce Vikse who passed away March 14th. Mr. and Mrs. Clifford Johnson, Marlene and James K. Collin, The Broughton family, Olga and Hans Knudtson, Mrs. Lien, Pastor and Mrs. Haave, Mr. and Mrs. B. J. Stolee, A. H. Martin and family. Mrs. Jorgen Kraft, Ponoka, Alta. The Girls Organization, Scandia, Alta., sent in by Mrs. George Lysing, Armena, Alta. Mr. R. Pederson, Camrose, Alta. Mrs. Signe Arntson, Holden, Alta. Mr. and Mrs. Even Olson, Holden, Alta. Mrs. Ragna Heiberg and children, Kingman, Alta. "In memory of Odd. K. Heiberg who passed April 10th 1941." Mr. and Mrs. Chester Thronson, Scandia, "In memory of Mrs. Turnquist."

Sponsoring one broadcast, Mr. and Mrs. E. K. Lysing, Mr. and Mrs. Vernon Lysing, Mr. and Mrs. Ivan Tornby, Mr. and Mrs. Julius Sware, Mr. and Mrs. Martin Moe, Phyllis Lysing, "In memory of Orin Wilfrid, our son and brother who died July 3rd 1936." Rev. Theo. Bergee, Glendon, Alta. Mrs. Peter Olson, Mrs. Gust Friberg, Camrose, Alta. Mr. and Mrs. H. Knudson, Irma, Alta. Mrs. Julia Berg, Mr. and Mrs. Harold Fjeldheim, Pibroch, Alta. "In memory of Mr. Nils Fjeldheim who passed away May 23rd, 1943." Mr. Bert Engen, Whitecourt, Alta. Mr. and Mrs. E. Marken, Camrose, Alta.

Thank you one and all, as God has put it upon your hearts to give, so will He bless the messages that have gone out over the air.

C. Holmberg.
June, 9th, 1944.

PASTOR AND MRS. J. B. STOLEE HONORED

On Sunday evening June 11th—after a Candle Light Service Bethania congregation presented Pastor and Mrs. Stolee with a substantial cash gift.

Essay

A Georgia schoolgirl has written a prize essay on the liquor business that should receive a Congressional Medal. She writes: "Take one regular natural-born fool, add two or three drinks of liquor (any kind, bootleg, or otherwise) and mix the two in a highpowered automobile. After the fool is thoroughly soaked, place his foot on the gas and release the brakes. Remove the fool from the wreckage. Place in black, satin-lined box and garnish with flowers."

—Christian Herald.

Pastor Raymond Olson delivered an appropriate message based on 1 Samuel 7: 12 "Hitherto hath the Lord helped us." He stressed the fact that this passage indicates a threefold view. The past with God's abundant mercies. His past mercy assures of the present love and care. Then too there is the assurance of His abiding presence in the future.

Mr. and Mrs. Finsead have resided in the Claresholm District since 1904. At that time they secured a homestead. Mr. Finstad operated the first saw mill in the vicinity at Robbie Coulee.

The good wishes of relatives and friends go with this couple.

Det tør vere mange som har interesse av at lese dette stykke skrevet av Missjonær Bennert Solberg. O. J. Solberg, hans far, levde mange aar ver Torquay, Sask., og siden en tid ved Ryley, Alberta.

Misjonær Bennert Solberg

skriver i brev datert Mocomoco Bolivia, 17 august:

"Efter en maaned i Cochabamba blev vi en tid i La Paz. Paa 9 juni gjorde John Carlsen og jeg en tur til Apolo og foretok den undersøkelse for vaar misjon som vi lenge har bedt for og haapt aa faa gjort. Vi reiste med fly fra La Paz kl. 9.20 fm. og naadde Apolo paa 50 minutter, en tur som ellers vilde tatt oss 12 timer med lastebil til Mocomoco og derfra 7—8 dager med muldyr til Apolo. Dette gir kanskje en forestilling om avstandene.

Paa turen til Apolo fløi vi over Andesfjellene vestenfor Illampo, som hever sig over 23,000 fot over havet. Vaart fly gikk i en høide av 17,000 fot, og saa nær fjellet at man næsten kunde tro at vingen vilde støte mot de veldige snefonner paa den majestetiske fjellskraaning. Størsteparten av turen tok oss over taakete fjellkjeder. Vi saa dem langt under oss naar skybankene lettet litt. Det var en meget interessant tur.

Apolo ligger ved den nordlige ende av en stor og fruktbar slette bare 4,500 fot over havet, og er omgitt av fjell. Naar man regner med de omliggende landsbyer og reiser i ca. 21 eng. miles omkrets, finnes det her henved 12,000 dyrekjøpte sjele aldeles uten evangeliet; mange av dem hunger efter det og ber oss komme dit. Hvilket veldig, hjerteknusende ansvar for enhver som har kjærlighet til Gud i sitt hjerte, og som i mange aar har nydt den velsignelse som Jesu Kristi evangelium bringer til trette, syke hjerter! Bed at høstens Herre maa sende arbeidere til dene trengende mark.

Efter tilbaketuren til La Paz med fly 8 dager senere gjorde vi oss ferdig til aa reise med lastebil til Mocomoco 4 juli. Vi var der en uke og pakket vaare saker i kasser av passe størrelse og vekt for muldyrtransport. Dere skulde ha sett prosesjonen tidlig om morgenen 12 juli: 17 kløv-muldyr, 2 med sadler, og 3 indianere, som bar møbler som ikke kunde fraktes paa dyrenes rygg. Vi kom til Chuma kl. 3 om eftermiddagen. Vaare hjerter var fylt av takk til Gud for at vi kom vel frem.

Chuma, hovedstaden i provinsen Muncas (som betyr "dukker"), er mindre enn Mocomoco, men har en penere plaza. Byen er omgitt av fjell. I klart vær kan vi i det fjerne se Illampo, med evig sne paa toppen. Den samme fjellkjede strekker sig helt til La Paz. Denne fjellkjede er næsten alltid dekket av sne. Byen Chuma er senere enn de fleste innlandsbyer, da befolk-

ningen for det meste stammer fra tidlige spanske innvandrere. Men syndens brede vei kan sees kanskje klarere her enn paa andre steder, især paa festdagene. Drikk og utukt er almindelig, især naar de feirer den 15de, som de gjør denne uke, og naar de feirer festen for Jomfruen av Asuncion, som er Chumas skytshelgen. Dette er aarets største fest her i byen. I sannhet, der er dyp trang til evangeliet. Ett ord beskriver ganske godt en misjonærs stilling paa et saadant sted: *Alene!* Ja, og dog "ikke alene," endog i slike tider og under slike omstendigheter. Hold ved aa be for oss som arbeider blandt disse mennesker, at vi maa i sannhet bli ledet av den Hellig Aand til aa si bare det som er ham velbehagelig, saa at mange dyrebare sjele kan bli frelst, til den Herre Jesu ære. Det er 4 a 5,000 sjeler i dette strøk i og omkring Chuma; det innbefatter de indianere som taler aymara- og quechua-spraakene."

VEL TILMOTE UNDER VANSKELIGHETENE

Av pastor Johannes Knutzen

Er vi enig med Gud om at slik som han har ordnet det med vaare livsforhold slik er det godt at det er? Enige om at Gud har gjort vel ved aa gjøre det lett og smertefritt paa den og paa den maate kan vi nok være, men ophører samstemmigheten naar vi kommer til vanskelighetene?

Gud vil enkelte vanskeligheter, han vill dem av og til gjennom et langt liv. Den som er blitt paalagt disse smerter og besværligheter faar rikelig anledning til aa tale ut med Gud om: hvorfor? hvorfor? Vanskelighetene kan legge en tungsinndig demper paa livsutfoldelsen og fremelske en utakknemlig grinebiter som ustanselig skuler bort til andres medgang og ytre sett gode livsforhold.

Vanskeligheter er velsignelser for den som møter dem i tro paa Gud. Lidelser og sorger og savn er gaver fra Gud — juveler innpakket i tykt innpakkingspapir.

Alt ondt og besværlig som møter et Guds barn paa veien skal hjelpe ham til aa bli ennu mere vel til mote. For der hvor vaare krefter ophører der kan Guds kraft for alvor faa slippes til. Der hvor den menneskelige kilde til glede tørres ut, der synger Guds muntre bekk. Der hvor ethvert menneskelig haap sluknet der kommer en lysning fra Gud. Da den synlige verden ved sin bitterhet mistet sin smak, da blev det smak paa himmels gaver.

Mange kristne har kjempet for aa kunne bli vel til mote under vanskeligheter. Paulus kjempet og han vant frem dit hvor Gud gjerne vil ha alle som paa et eller annet vis er merket av lidelsens korstegn. Han hadde en lidelse hvis innhold ikke er klart angitt, men alvorlig nok var den. Men da bønn om aa bli denne plage kvitt ikke blev besvart lot Gud den Hellig Aand forklare situasjonen for Paulus saa hans sjel fant hvile og han blev glad over at Gud hadde ordnet det nettopp slik, og ikke lagt roret en strek tilvenstre eller tilhøire. "Og forat jeg ikke skal ophøie mig av de høie aapenbarelsere, er der gitt mig en torn i kjødet, en Satans engel, forat han skal slaa mig, saa jeg ikke skal ophøie mig. Om denne bad jeg Herren tre ganger at han maatte vike fra mig; og han sa til mig: Min naade er dig nok; for min kraft fuldendes i skrøpeligheit. Derfor vil jeg helst rose mig av min skrøpeligheit, forat Kristi kraft kan bo i mig. Derfor er jeg velt til mote i skrøpeligheit, i mishandling, i nød i forfølgelser, i trengsler for Kristi skyld; for naar jeg er skrøpelig, da er jeg sterk." 2. Kor. 12,7—10.

Ved siden av den Guds vilje som ved Jesu Kristi frelse har ført oss inn i det nye liv i Gud og med Gud, gaar vaare egen vilje. Vi kan lett bli vaare egen vilje. Vi kan lett bli vaare egen kraftstasjon. Vi kan lett komme inn i den hemmelige selvtilit istedenfor aa være det ingenting som er uovervinnelig sterkt ved Jesus Kristus.

Vanskelighetene hører med til Guds ytterst alvorlige og menigsfylte hensikt om aa frelse dem som tar sin tilflukt til hans enbaarne sønn. Vi skal bli mere og mere frelst fra oss selv inn til Ham.

Saa er det en ting aa gjøre for alle troens mennesker: i stille takk aa bøie sig inn under det som Gud gjør.

Din vilje er god, kjære himmelske far. Lær oss aa synge takkesange foran jernporten og under den mørke sky og i savnets tomrum.

Seierherrer over vanskelighetene, ved Din kraft.

—Bymissioneren, Oslo.

Jeg er den gode Hyrde.
Joh. 10:11

THE SHEPHERD

Hyrden

IEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sitt
liv til for faarene.
Joh. 10:11

Winnipeg, Manitoba, Andet Nr i Juli, 1944

Korset blev skilleveien.

Korset er det store centralpunkt i historien. Det punkt hvorfra alt annet maa ha sitt utspring og forankring, om det skal bli staaende.

Korset er kristendommens livsnerve. Tar man det vekk, blir kristendommen former og hule fraser.

Korset taler om en Gud som elsker menneskene saa høit at han gav sitt liv for dem.

Korset taler om at synden er noe meget mere alvorlig enn et uhell eller en sykdom, som man ved aa passe sig for, slipper aa komme bort i, eller ved lagemidler kan bli bra av. Korset taler om at synden ligger meget dypere og er derfor meget alvorligere. Det er en hjertebeskaiffenhet. Synden har sitt utspring fra den onde vilje. Derfor er lagemidlet for synden, ved Kristi kors, aa bli frelst fra sit onde sinn, d.v.s. at du erkjenner Guds rettferdige straff over synden i Kristus Jesus. Du vil aldri komme til aa opleve korsets frelse før du eier det samme sinn som ham der sonet din synd. Derfor er korset en dom over alt og alle som bare har formene, men ikke liv. Den fromme Nikodemus er her et eksempel. At det manglet noe i hans livs ytre former er lite sannsynlig, men det egentlige manglet han, — livet. Det han stod ved korsets fot langferdag, saa brast det for ham. Han sank paa kne for korsets tale. "Trett av halvhjertet aa tjene, villig mit offer jeg gir." Da fikk han opleve korsets naade, da løstes forargelsens gaate. Han blev et nytt menneske med ny livsinnstilling og nytt livsinnhold.

Det var ogsaa ved korsets tale at røveren blev grepet. Det talte om frelse for enhver som gaar inn paa Guds etiske krav. Han oplevet korsets frelse. Korset blev veiskillet som førte fra et forspilt liv i synd og last og inn paa himmelveien.

Skal saa korset bli skilleveien for dig? Enten du regner dig for en røver eller fariseer?

"Korset vil jeg bære, korset er min ære."
"Bare korsets vei leder hjem til min Gud."

—Alf Ogsett.

Det er naade for mig!

En ulykkelig, dypt sunket kvinne fikk en dag besøk av sin prest. Presten forsøkte aa innlede en samtale med henne, men hun vendte sig bort fra ham og lot ham tydelig forstaa at hun intet vilde ha med ham aa gjøre. "Hvorfor vil du ikke snakke med mig?" spurte presten. "Nei, fordi jeg vet at De intet annet har aa si enn at jeg er for-tapt, og det kan jeg si mig selv," var svaret. "Nei, da tar De storlig feil," sa presten, "jeg hadde noe ganske annet aa fortelle Dem." Hun saa paa ham med store øine. Det var tydelig aa merke at hun var ganske spent paa aa faa høre hvad annet presten vel kunde ha aa si henne. "Jeg kom hit for aa fortelle at der er naade for Dem hos Gud." — "Hvad, naade for mig?" Det lyste op i henne. "Er det sant? Er der naade for mig?" Og presten forkynte henne evangeliet om ham som tar imot syndere, og hun hørte evangeliet og tok det til sig.

Minner

Nu er det atter sommer
— hvor hurtig tiden gaar —
og mange minner kommer
fra hine fjerne aar.

Ja, mange minner, gylte
av ungdom, sol og sang —
og minner — smertefylte
fra livets tunge gang.

Men over verdens vrimmel
og hverdagslivets graa
sig hvelver dog en himmel
med solskinn i det blaa.

Din kjærlighet aa maale
min Gud, jeg makter eil
Ha takk for hver en straale
du sendte paa min vei!

EN OMVENDELSESHISTORIE FRA GAMLE DAGER

Det var for omkring 100 aar siden. Høstnatten laa graa og kjølig over Ljurbygden i sydvestre Sverige. Men riktig mørkt var det ikke. Nu og da viste en kant av maanen sig gjennom skyene.

Men mørk laa stuen til mølleren Anders-Petter Andersson. Op fra skorstenspipen steg en blaalig røk med en eiendommelig lukt. Om noen hadde spurt om grunnen til denne lukten, vilde mølleren ha pekt paa torvilden inne paa skorstenen. Visstnok har torvrøk en egen lukt, men det var allikevel ikke fra torven at denne lukten skrev sig.

Under stuen sin hadde Ander-Petter laget et hemmelig rum med peis, og fra denne peisen ledet en aapning op i pipen, over spjellet i kjøkken-skorstenen. Der nede drev han ved nattetid brennevinsbrenning, som bierhverv til møllebruket.

I de dager var det en aandelig mørk tid i Sverige. Her og der fantes en del andelige oaser. Men paa de fleste steder ruget mørket. Stort sett hengav ung og gammel sig til den aand som er virksom i vantroens barn. I folketroen raadde megen overtro. Man trodde fast paa jetter og troll, paa hulder og nøkk og all slags spøkeri. For aa hytte sig mot vonde aandemakter og hekseri anvendte folk alle slags overtroiske kunster. Samtidig foregikk hjemmebrenning, med paafølgende drukkenskap. Og med disse laster fulgte kiv og slagsmaal, usedelighet og svir.

Dog hadde Gud sine vidner. Blandt disse var den gudfryktige domprost i Göteborg, Peter Wieselgren, som kraftig lot sin røst høre mot drikk og andre laster. Ofte prekte han rundt om i stiftet. Han hadde ogsaa prekt i Naarunga kirke, som Ljurbygden sognet til. Flere av bygdefolket hadde da gaatt ut av kirken med knyttede never, og ute paa kirkebakken hadde de høilydt uttalt sine forbannelser over denne frekke, fritt-talende domprosten fra Göteborg. Men ikke all sæden hadde falt ved veien; noe hadde sunket i dypere jord, og spiret i sin tid.

Anders-Petter var av smaafolk, og satt trangt i det. Derfor var det han søkte aa bedre sin økonomi ved ulovlig hjemmebrenning. Han kjente sig trygg for opdagelse der nede i jordkjelleren. Fra en lem i kjøkkengulvet gikk en smal trapp ned i hulen. Naar Anders-Petter hadde gaatt dit ned, satte konen en fylt vaskebalje over lemmen. Og torven brente til stadighet paa arnen, i tilfellet at en lovens mann skulde raake til aa kjenne lukten fra skorstenspipen.

Men siden mølleren hadde hørt prosten Wieselgren preke, kjente han sig utrygg i samvittigheten. Og han syntes selv det var liten velsignelse i de slantene han tjente paa hjemmebrenningen sin.

Den eggende uro i samvittigheten hadde han søkt aa kvele ved aa drikke, ved skjemt og onde ord, ved dans og kortspill og et tøylesløst levnet. Men den vilde ikke ned. Denne høstkvelden var den ikke til aa stagge. Domprostens alvorsord gjenlød i hans sjel; han kjente sig angst ved tanken paa helvedes ild, som han jo oppfattet helt bokstavelig og fryktet rent fysisk.

"Undres paa hvordan det nu egentlig føles aa være i fortapelsens ild," sa han til sig selv. "Saa forferdelig som predikantene sier, kan det vel neppe være."

For aa anstille en prøve bestemte han sig til aa stikke en finger i varmen under brennevinspannen. Kunde han utholde det, vilde han ikke omvende sig. Saa stakk han resolutt fingeren inn i ilden. Med et brøl trakk han den skyndsomt til sig. — "Er det saa fælt, saa maa Gud ha barmhjertighet med min arme sjel!" ropte han.

Han gav det avtalte tegn, og baljen blev løftet av lemmen. I neste øieblikk stod han oppe i kjøkkenet, ved siden av konen sin. — "Jeg gaar sikkert fortapt," utropte han, og saa angst paa henne.

Konen blev bare staaende og glo paa ham i største forskrekkelse. Og svigermoren ropte inn fra kammerset hvor hun laa: "Du blir da vel inte gal, Anders-Petter?"

— — —

Fra og med den natten søkte han ikke lenger aa døve samvittighstens anklage paa verdens vis. For han forstod at det eneste som vilde hjelpe, var aa søke Gud. Han ødela hele sitt brenneri-utstyr, og sluttet helt med aa drikke. I stedet tok han til aa lese i Bibelen og i en del andaktsbøker som hadde ligget i huset fra gammel av. Dessuten bad han og ropte til Gud om hjelp. Men snart tok konen og svigermoren paa aa gjemme vekk disse bøkene; for de mente at den som blev "leser," han blev gal.

Hans indre nød og uro tiltok stadig. Ved et tilfelle fant han en dag oppe paa loftet en gammel salmebok. Den nyttet han flittig. Forat ikke ogsaa den skulde bli gjemt unna, bar han den stadig paa sig. Men alt han leste, blev ham bare til dom, syntes han.

Saa la han en dag i vei til presten i Naarunga. For ham apnet han sitt hjerte, og bad om rettledning til aa faa en frelst sjel.

Dessverre var presten en gjenganger fra rasjonalisttiden, og eide ikke forstand paa virkelig sjelsesorg.

"Gaa du bare hjem, min gode mann, — ta dyktig fatt paa ditt lovlige arbeide igjen," sa han. "Saa meget burde du da skjønne at du er ikke større synder du enn andre."

"Men forstaar da ikke presten at jeg forgaar i min nød," sa Anders-Petter. "Si mig hvorledes jeg skal bli kvitt min synd og bli frelst."

"Gjør du ikke som jeg sier, saa melder jeg dig som en der fattes paa forstanden," sa presten strengt.

"Det maa presten gjerne gjøre," svarte mølleren, "for det fattes mig meget paa aa forstaa det viktigste av alt. Men jeg maa ha visshet om veien til salighet."

Med tungt hjerte vandret Anders-Petter hjem fra den sjelsesørgers hus.

Det lyktes ham aa faa fatt paa et eksempel av Nohrborgs postill, senere ogsaa en av Hoof. Lange leste han uten aa finne fred, men litt om senn blev det dog litt lysere for ham, selvom det ennu manglet meget paa at han hadde naadd frem til evangelisk lys og befriende tro.

Men ett stod klart for ham. Det var at baade han og andre trengte til aa gjøre bot og bedring. Og han kjente inne i sig en sterk trang til aa rope ut et vekkelsens ord til syndere om aa vende om.

Saaledes blev Anders-Petter Andersson den første ropende røst i ørkenen der i grennen. Han syntes han maatte, slik at de ikke alle skulde gaa inn i evigheten uten en alvorstanke. Derfor begynte han saa smaatt aa holde samlinger.

Selv sa han senere at det var ikke meget av evangeliets forkynnelse i det han forsøkte aa si folk i de dager. Det var mest lovens og dommens ord, og formaning til aa slutte med syndelivet og gjøre bot.

Han pleide i senere aar aa beskrive sin tidlige virksomhet paa følgende maate: "Jeg begav mig avsted med en diger svøpe i haanden; under armen hadde jeg en liten pose med naade, godt tilknyttet. Jeg aapnet bare saa vidt paa posen og sa mine tilhørere at de skulde faa litt av innholdet om de gjorde redelig bot og bedring, la vekk alle synder og styggevaner, samt alle urene tanker. Men viste noen tegn til aa ville ta til sig naaden paa en maate som jeg syntes var for hurtig, saa svang jeg svøpen over dem paa kraftig vis."

— — —

Tross disse mangler ved hans enkle forkynnelse blev den dog til et vekkelsens rop i de mørke bygder. Alt fler og fler kom i bekymring om sin sjel og begynte aa søke Gud. En hel vekkelse opstod i sognet. Hungeren efter Guds ord blev saa stor at stuene selv paa de største gaardene blev for smaa for oppbyggelsesmøtene. Brennevinspanner og flasker blev slaatt i stykker. Hjem hvor drikk og annen last hadde florert, var ikke til aa kjenne igjen. Bibelen og gode andaktsbøker fikk nu hedersplassen.

I løpet av noen aar kom Anders-Petter til mere fred og til et klarere evangelisk lys. Det var helst ved aa lese Luthers og Rose-

nius' skrifter at rettferdiggjørelsen ved troen alene blev grepet av hans sjel. Han var da omkring 36 aar. Og dette evangeliske syn kom selvsagt ogsaa frem i hans forkynnelse, og virkningene av dette sannere og sundere vidnesbyrd viste sig i bygdens kristenliv, idet de utpregede loviske drag gav plass for freden og gleden over Guds naades evangelium. Guds rikes vaar var kommet til bygden.

Men eftersom Gudsordet fikk vire i hjertene, viste ogsaa djevelens og verdens motstand sig. Det hendte flere ganger at oppbyggelsesmøtene blev forstyrret av spottere, men ogsaa at Guds kraft til aa bevare sine lot sig se.

En kveld holdt Anders-Petter oppbyggelse paa en stor gaard; de store stuer var fulle av folk. Mølleren tekst var: "Er Gud for oss, hvem kan da være imot oss?" Med ett fikk man høre skraal og skrik nede fra veien. Det var en flokk unggutter som to Kristusfiendtlige gaardmenn hadde drukket fulle og saa faatt til aa love aa gjøre ryddig hus paa den gaarden hvor møtet holdets. De kom settende inn paa tunet med fæl hujing; de skrek paa at de skulde slaa "vargen" (det var Anders-Petter) fordervet, og saa jage fra hverandre det andre "varge-slenget." I nevene bar de svære paaker. De to modigste skulde gaa inn for aa foreta utkastningen; de andre skulde ta imot utenfor.

Frykt fallt over mange da de saa de to drukne villstyringene trengte sig inn. Men Anders-Petter stod rolig. Med fast stemme ropte han: "Vær uten frykt selvom Satan raser! Husk hvad ordet sier: Er Gud for oss, hvem kan da være mot oss?" Og saa fortsatte han rolig aa tale.

De to fredsforstyrre hadde ment aa trengte sig helt frem til talerstolen. Allikevel kom de bare saavidt innom døren; der blev de staaende, som om en usynlig haand holdt dem. Om litt strøk de luene av, og det kunde sees at de hørte efter; taarer tok til aa rinne dem nedover kindene. Saa stjal de sig ut, hvor de fikk høre mange haansord for sin feighet. Men heller ikke noen av de andre vaaget sig inn. Og litt senere drog flokken skraalende sin vei.

Anders-Petter fortsatte ufortrødent under hele optrinnet. Der laa en merkbar Aandens kraft over ham.

Visstnok var det mange andre anslag mot "leserne." Men Gud vaaket over sitt verk og utvidet sine grenser, tross fiendens bulder og larm.

— — —

Der finnes et brev der fra bygden fra disse tider. Det beskriver det Aandens vær som blaaste der, paa følgende vis:

"En saadan aandelig blomstringstid som nu har vi aldri sett maken til paa vaare trakter. Det finnes knapt et eneste hjem i hele bygden hvor Gud ikke ved Aanden og Ordet har vunnet i all fall en sjel. Mange av bygdens villeste er blitt som lam. Mangen bitter Saul ligger nu beden de ved Jesu føtter. Og mer enn en skjult synderinne har funnet sin tilflukt i Jesu saar. Med hver uke som gaar, faar vi høre om noen som er lagt til skaren."

I omkring 15 aar blev det Anders-Petter forundt aa utsaa livets slyd i sin hjembygd. En som har skrevet om ham, uttrykker sig slik: "Han hadde visstnok ikke megen utdannelse, men besad ellers en meget stor begavelse. Han var brennende i Aanden, et utrettelig Herrens vidne." Og Gud la stor velsignelse til hans enkle, klare vidnesbyrd.

Huslige sorger fikk han bære alle sine dager, men alle prøvelser bidrog bare til aa befeste ham i naaden. Han forblev sin Herre tro til siste stund, da han fikk hjemlov, bare ca. 50 aar gammel.

Vil du lære ditt barn aa elske, maa du ikke bare lære det kjærlighet ved aa se den hos dig, men lære det til selv aa tjene. For tjeneste er kjærlighet i virksomhet. En lærer daarlig ved bare aa høre og se; øvelse maa ogsaa til. Paa samme maate er det med det aa lære barnet aa hedre dem som hedres bør. Det er ikke nok at barnet ser at du opfører dig høvisk mot andre; det maa selv læres til aa lyde. For lydlighet er høvisket og ærefrykt satt i handling.

A. Sweeping Statement

The Editor of the Shepherd makes some comments to the last paragraph of my article in the 2nd. April number of the Shepherd. This is the paragraph: "It is my firm belief that if the people do not get pricked in their heart when we preach, then there is something wrong with the preacher."

Permit me here to add another statement: I know of cases right here in Alberta in our Norwegian Lutheran Church that Christian people have said that it is no use in going to that church because they never get any spiritual food from what that pastor preaches anyway. When such is the case I cannot help but believe there is something wrong with the preacher.

The editor says my statement was a sweeping one. Yes, I agree it was. I think it is needed that we speak in plain language. Of course one can always find some knob on which to hang his hat if he is looking for it, and I am willing to admit there are exceptions to all rules. Nevertheless I think the greatest responsibility rests on the preacher if his hearers get little or nothing out of his sermons.

The editor also says that I put too much emphasis on the instrument God uses and too little on the word itself. Well if it could always be truthfully said that the preacher was God's instrument, then I would be very moderate in criticizing them. I hardly think that even the word itself has the same power in its effect when used by one who is not spirit-filled.

Some years ago when Dr. O. Hallesby was in America he made a very sweeping statement too. He said that the pastors were the greatest hindrance for an awakening in our congregations.

"Presterne er den største hindring for vekkelse i vore menigheter". Many took it to heart and benefited by it, but many also got angry at him, and objected. But a man like Dr. Hallesby has more weight in his speech so people will at least take notice for awhile. Well that seems as though he also put much emphasis on the instrument God uses. And he meant the real true instruments of God as well. In the epistles to the seven churches in Asia Minor, they are all addressed to the pastors of these churches. That seems to indicate to me that God holds the pastor responsible for the spiritual condition of these congregations. Of course the churches as well have their responsibility.

It is also my firm belief that if we preachers get really spirit-filled we will not get up and defend ourselves so quickly even if someone seemingly lays too much blame on us.

Let us pray for an outpouring of His Holy Spirit upon us and all God's people.

—Eilert Knudtson.

NOTE —

A careful reading of our comments on the former article will reveal that we did not write to defend the pastors. It was rather to take some of the edge of the wounding words directed against conscientious and consecrated workers, both lay people and pastors. We know something of the anguish when our labors are seemingly fruitless.

That some people, even Christians, get nothing out of a service proves nothing. It is possible that the hearers referred to need to humble themselves before God. Warm hearts are easy to feed. Even Christians can be so filled with self that there is room for little else.

Johannes Daasvand on his recent visit used to say as he was about to deliver a message: "Nu brødre maa vi dele ansvaret" — "Now brethren we must share the responsibility". God speed the day when this fact is made real to pastors and lay people! One sided emphasis is harmful.

—V.

Lessons in Life

"An educated person is one who can keep moving after his teachers are through pushing him from behind."

"At the crossroads a man saw this sign: 'Take care which rut you choose; you will be in it the next 25 miles.' The road you take now may be the one you will travel all your life."

"The Bible without the Spirit is like a candle by moonlight." —S. Coleridge.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

"Onward, Christian Soldiers"

Christianity is a religion of seeming paradoxes. It invites the weary to come to Christ for rest. It declares that in quietness and in confidence shall be one's strength.

But likewise it warns of strife and hardship as the certain lot of those who follow Christ. He affirmed: "I came not to send peace on earth, but a sword." Scripture declares, "All that would live godly in Christ Jesus shall suffer persecution."

Are these statements contradictions? No. They simply express different aspects of the Christian life. The hardships and persecutions are external; the rest and confidence are internal. Once a person grasps the truth that no matter how severe the storms of life he can yet quietly and serenely rest in Christ, then life takes on a different meaning. Then peace in a world of strife is not a fairy tale, but a wonderful reality.

The Christian is a soldier of Christ. In Christ he rests; from Him he receives strength. Why? In order to escape the problems of life? Not at all. Rather to be strong in overcoming them. Before a man is sent to the battle front he is given a thorough military training. After a period of service in actual combat he is given a resting period. But this period of resting is for the purpose of enabling him to return to the combat area again.

Should the soldier of Christ expect to be more favored? He should rest in the Lord in order that he might be strong in the warfare against sin and evil. Let no one think that the hosts of evil have called for an armistice. Moral laxity, irreverence, and worldliness are becoming increasingly common. Again there are reports of soldiers being pelted with boots when they kneel to pray. One writes that once when he was reading his Bible another soldier mackingly jeered: "We had another fellow like you in our outfit awhile ago, but the first shot killed him."

It costs something to be a soldier of Christ. But it is cowardly to shrink from danger. Most men in uniform will at the order of their commanding officer advance even to certain death. Should he who is one of God's redeemed children, with a life in eternal glory before him, be less courageous? We are bearers of the message of salvation. Let us, strong in the Lord, be faithful soldiers of Christ.

When Evil Flourishes

2 Tim. 3:13 paints a rather pessimistic picture of the development that takes place in our world: "But evil men and impostors shall wax worse and worse, deceiving and being deceived." Is our world today worse than it has ever before been in its history? Worse than it was before the flood? Worse than the city of Sodom with its degraded immorality crying to heaven? Worse than the Greek and Roman world described in Romans 1:18—32?

We need to be cautious in our comparisons. Yet it must be pointed out that Greece and Rome were heathen civilizations. What was not surprising in lands that never knew Christian standards is utterly shameful and disgraceful in lands that come under the classification "Christian." Have even heathen lands known the curse of our unprincipled liquor industry and traffic shamelessly seeking to make drunkards of men and women? And its leaders brazenly claiming for themselves the title "Christian"? Perhaps not in extent, but in quality, the morals of Sodom are flourishing when it is not longer uncommon for "nice" girls to carry contraceptive devices in their purses.

Hush, hush, you exclaim, don't speak of such awful things. Preachers of the Gospel should bring to our attention only sweet things such as "God is love." Then their statements are so comforting and inspiring. But, friends, God's truth includes denunciation of sin. Read the prophets. Read Matthew 23. Read Romans 1—3. God's love in Christ is rather much pious sentimentality apart from the fact that made necessary Christ's sacrifice—the fact of man's sin.

Paul in writing to Timothy warned that

evil would flourish more and more. Hence while its prevalence should appall us, it need not surprise us. Rather let us because of it pay the more earnest heed to Scripture.

Just that is what the letter to Timothy urges: "But abide thou in the things which thou hast learned. . . . All Scripture is given by inspiration of God." It is this Word of truth that shall make men free. It is this Word that is able to build them up. It is this Word that will cleanse their ways. It is this Word that is God's light unto their paths. It is this Word that is His power unto salvation. As evil threatens to overwhelm us, let us abide in this Word.

God's Word is our refuge. But it is more than that. It is His sword, our weapon against evil. Therefore the letter to Timothy continues: "Preach the Word; be urgent in season, and out of season." Our weapons are not fleshly, but spiritual. Oftentimes we who regularly preach the Word are tempted to discouragement at the little results obtained. Wherein we are to blame, be it lack of consecration or carelessness, or whatever it may be, we pray God to search us and show us our sins in this matter, that these too may be forgiven.

But also let us hold fast to His glorious promise, "My word shall not return unto me void." It may be—agonizing thought—that some are hardened because of it. But like Jeremiah we cannot be silent for we have a message from God.

Therefore, when evil flourishes, abide in the Word, and preach the Word.

The Value of Bible School Training

Many interesting letters have been received from former students who are now in uniform. Mention was previously made of the fact that Byron Tastad and Leonard Rindahl are in Italy. Now we know that Oscar Undseth is there too. Norman Tastad has been in England. Let us pray for these who are in the theater of operations.

Neither shall we fail those who are in training. Special mention is made of Lynden Salte, who has been hospitalized for ten months after an attack of diphtheria.

All write of the blessings that have resulted from their Bible School training. Typical is the following: "The many blessings we received at S.L.B.I. have stood by us and prepared us for the life of army men. It is hard, only the grace of God keeps us faithful. Pray much for the boys in uniform; we stand in great need of prayer. I envy the student of S.L.B.I. can truthfully say the best year of my life was spent at that place of fellowship. . . . The true spirit of Christ invaded and conquered our souls. . . . As I value the thoughts of spiritual gain I also think many times of Christian fellowship."

In a similar vein a present student testifies: "This year spent at S.L.B.I. has been a rich one for me. It has been good to be a member of this 'family' and enjoy fine Christian fellowship with many new friends. The deeper study of God's Word has made Christ more personal and precious to me."

Another present student writes: "And Peter answered, and said unto Jesus, Lord, it is good for us to be here" (Matt. 17:4). This was the testimony of the apostles Peter, James and John when on the mount of transfiguration with Jesus. We who have been privileged to attend S.L.B.I. this school year have experienced many blessings with the Savior also as did the apostles of old. My testimony after attending here this year is the same as Peter's, 'Lord, it has been good for me to be here.' There are a great many other young people who have attended S.L.B.I. who are glad to testify likewise, I know. Student friends, may you see your way through to attend next year and share with us the rich blessings which God is continually bestowing upon us."

The purpose of our Bibles courses is to prepare young people to be better witnesses for Christ in the various walks of life. It is not primarily to prepare full-time church workers—we have a Seminary for that purpose. (We believe, however, that even here in Canada there will be in

the future increasing opportunities for young women with the Bible and business training to serve as full-time parish workers.) Rather it is to give a solid foundation in the Word of God, and thus to bring personal blessing to the individual through stabilizing his life in Christ upon God's foundation. Individuals who are thus blessed will be fitted to take a more active part in the spiritual life and activity of their congregations. Every congregation needs more people who can give a Christ-centered emphasis to Ladies Aid, Luther League Sunday School and Personal work.

The Christian farmer, business man, teacher, secretary, home-maker, nurse—whatever the profession may be—has many opportunities to be a good witness for Christ. It is a fallacy to believe that only 'big' things mean anything in God's work. 'Little' things are tremendously important. Here is one instance: A poor Scotch washerwoman persuaded a boy to start going to Sunday School by giving him a shilling. In Sunday School he met Christ and took Him as his Savior. He became a missionary to Central Africa, where in twenty-five years he won 10,000 people for Christ. Do you not think that in the eyes of the Lord that washerwoman has a big share in that marvellous work?

Young people, equip yourselves for more effective witnessing for the Lord by a term at Bible School.

—S.L.B.I. Bulletin.

Meditate upon these Things

Does my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Have I ever won a soul to Christ?
How much time do I spend in prayer?
Do I practice daily Matthew 6:6?
Am I in fellowship with the Holy Spirit?
Am I trying to bring my friends to Christ?
How does my life look to those who are not Christians?
How many things do I put before my religious duties?
Do I care whether mid-week prayer-meeting is a dead or a live service?
Have I ever tried giving one-tenth of my income to the Lord?
Am I doing anything I would condemn in others?
Is my lamp well trimmed and burning?
—Exchange.

A Luther Leaguer's Prayer for the Pastor

God,
Give him faith that is deep and true,
A faith that is strong and securely grounded in Thee,
A faith that will never flinch through days be dark or bright;
A faith that is a bulwark against all that is evil.

God,
Give him courage, a Godly courage:
Courage that springs from a knowledge of that which is truly good;
Courage to fight the good fight;
Courage that will stand firmly against every storm of wickedness.

God,
Give him wisdom—
Wisdom that comes from a fear of Thee;
Wisdom to guide and lead his flock in the paths of righteousness.

God,
Give him zeal for Thy work—
A fiery zeal for the advancement of Thy Kingdom,
A zeal that will light the torches of others.

God,
Reach down Thy loving hand and keep him close to Thee.
Lead him to the heights in his Christian experience,
And having led him there—
Give him power to draw his willful sheep upward to Thee.

For Jesus' sake. Amen
—Gladys Strom,
Asphalt Luther League,
Fosston, Minn.